

this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes, after we feel satisfied that they are fully resting in the Lord alone for the healing; we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

DIVINE HEALING.

BY J. C. CASSEL.

Owing to the attention given to Divine healing in the EVANGELIST for some time it has become a vital subject for discussion, and close investigation, so that the readers may know whether it is scriptural, reasonable, and real, or altogether a fallacy. I do not know that I can enlighten them on any of the points mentioned but I shall try to show at least that it is both scriptural and reasonable, and trust that those who have witnessed instances of Divine healing will come forth and prove that it is real, by furnishing the names and addresses of persons that have been thus healed and the nature, or character of their diseases, if these wonderful things are happening among us they can and should be established; never mind Bro. Brown's "four horse team" nor Dr. Pearson's positive theory against them. Facts are stronger than theories; if there is no obtainable proof there should not be so much ado about it. But even if there are no facts that does not destroy the possibility of Divine healing. That it is scriptural there cannot be a shadow of doubt in the mind of any one that believes in the inspiration of the Bible, or even in the truth of the historical record. That Christ healed various diseases will be shown by references later on in this article, and committed the power to do so to his immediate Apostles, and to Paul who came after them, and at least the Apostle James must have believed that the healing power was to be perpetuated to the church, as he ex-

plicitly declares that "the prayer of faith shall save the sick," etc. James v, 15. It is not necessary to waste words and space on that which is plainly taught in the New Testament as all Bible readers are acquainted with the facts. Jesus exercised the power of healing diseases in common with the forgiving of sins, as is clearly shown in Matt. ix, 5. when he says, "For whether is easier to say, Thy sins be forgiven thee; or to say Arise and walk." That the Lord Jesus still has the power to forgive sin is the universal belief of all believers, and is the fundamental principle of Christianity; why not the power to heal diseases. All power was given to him by the Father, and there is not an iota of evidence in scripture, or any where else that God ever revoked our Lord's power to heal, or that Jesus ever relinquished it. The natural conclusion therefore is that he (Christ) still has the power to heal, as well as to remit sin.

DIVINE HEALING IS REASONABLE.

If God had the power to create man He naturally must have the power to preserve him. Diseases are the consequences of sin. Sin was brought into the world by Satan, the enemy of God. If God has not the power to overcome the evils that His adversary has brought into the world He ceases to be infinite and supreme. His work is ruined, and His omnipotence is destroyed, of course no believer questions God's supremacy over all things, but if He has the power to heal the afflictions of the human body and obstinately, utterly and absolutely refuses to exercise it under every, and all circumstances the victory to His adversary is just as great, and the ruin to man's physical being is just as complete as if He did not have the power to heal.

I do however not believe that even Bro. Brown with his "four-horse team" would question God's power to heal diseases, it is His purpose to do so, that is questioned, and upon this point there is much room for doubt. When man sinned death was pronounced upon him and diseases are but the forerunners of death, and as a rule it cannot be God's purpose to interfere with the sentence that He has imposed. The natural man is no doubt subject to the operations of the law of death without Di-

vine interference; but with the man of God, the regenerated being, the new creature, the case is quite different where the sin is remitted. Some of the painful consequences may be justly removed, final dissolution must of course come but not until the functions are naturally exhausted, or man has lived his allotted time.

I believe that there are but two barriers in the way of miraculous healing, one on the lack of faith, the other, selfish purpose. Very few individuals believe that the Lord will heal them, and nearly every one wants to be healed because of pain, or the fear of death, not especially for the glory of God. If the afflicted come to the Lord with an unwavering faith that he will heal them, and with the sole purpose of glorifying God, and benefitting mankind if they are healed, leaving self out of the question, there is every reason to believe that he will hear and answer their prayers in instances where physical means, and human skill have utterly failed; it would be pure economy for God to heal such, because the consummation of the revealed plan of salvation depends largely upon faithful, unselfish human beings. Why should He not help such to live out their natural lives, if they are an advantage to the accomplishment of the Divine purpose?

The Lord gives to his faithful followers foretastes of the blessings that are in store for them by relieving their mental distresses, why should he not also extend it to the physical?

There is another law, though unwritten, yet to my mind inexorable that needs consideration in connection with this subject, that is that *God will not condescend to do for man what he can do for himself*. If we want comfort whether spiritual, mental, temporal, or physical we must seek it through established agencies. The salvation of the soul does not come to us as a rule without seeking it through human instrumentality; mental development will not come to us if we ignore our opportunities for attaining it; temporal blessings are not bestowed upon us by simply praying for them, but we must labor for them, and take advantage of every opportunity that is afforded us to obtain them; just so with our physical welfare, with proper care we may avoid many of the